

## Parvum in Multo.

BY NOSAM.

If everything reflected by a mirror is distorted, it is pretty safe to infer that the distortion is in the glass itself. So, on the same principle, when any one reaches that condition of mind when he claims every body else is wrong and he is right, it is time to suspect that his judgment is badly distorted.

Most people want to do right, although they may differ greatly about the standard. So we find that many prefer to do what is counted right, rather than do right from principle. These two classes are thus very concisely and truthfully portrayed:

"And many are afraid of God,  
And more of Mrs. Grundy."

To obey God, Mrs. Grundy must often be offended. We find Mrs. Grundy in every grade of society, and we often find her very prominent in the church. We are frequently called upon to choose between God and Mrs. Grundy. And the choice must be made; for no man can serve two masters; or even one master and one mistress, especially when there is such a wide difference between them.

David said: "Neither will I offer \* \* \* unto the Lord my God of that which hath cost me nothing." This resolution is worthy our consideration and adoption. A great many of us give now-a-days, but we are very anxious to have some substantial, perceptible return right now, even if it is only a small chunk of glory. It seems so much easier to give an offering to the Lord, when an appeal is made to our appetite and passion for worldly pleasure. Would David have counted it a good way to make an offering to the Lord, to buy a plate of oysters or ice-cream, or a knit table spread at a church fair, and say that the Lord might have whatever margin of clear profit there was in the transaction? How do you think David would like the idea of a charity ball? He danced before the Lord, it is true, with all his might; but he did not do it in a public hall, where he was having a good time with the young maidens of Judah, and then charge over the amount of his ticket to his charity account. In short David did not believe in giving that to the Lord that cost him nothing. Then again, let us imagine for a moment how much at home, Christ and his apostles would feel at the modern church fair and festival. This is a point worth looking into.

## Go Through the Gates.

In that thrilling prophecy of victory recorded in the sixty second chapter of Isaiah, the prophet says "Go through, go through the gates; prepare ye the way of the people. Behold, the Lord hath proclaimed unto the end of the world, say ye to the daughter of Zion, behold, thy salvation cometh, behold, his reward is with him and his work before him."

Whatever may have been the primary application of this prophecy, of one thing we are assured: the word of God spoken by the Holy Ghost does not pine, decay, or die like the words of men, but is living and powerful, and holds its course onward through the ages, speaking again and again to the hearts of successive generations. It is not merely a dead parchment, belonging to by-gone days; it still speaks to our hearts, adapts itself to our needs, and is to-day, as ever, the word of truth, the gospel of our salvation. It is as true now as ever, "When thou goest it shall lead thee; when thou sleepest it shall keep thee; and when thou wakest it shall talk with thee." Prov. 6:22. And so the same words which thrilled the souls of saints, and martyrs, and prophets in by-gone days, are still speaking to us the truth of the everlasting God.

To-day, as of old, the work appointed for the people of God cannot be done while they are restricted, enclosed, shut in, or shut out. It is still necessary to "go through the gates," and prepare the way of the people.

There are gates which shut men in; the gates of prejudice, the gates of exclusiveness, the gates of sectarian bigotry, gates which men have been building, and barring, and bolting, for generations while they have been walling themselves in with Chinese walls and shutting themselves away from the sympathies and fellowships of God's people, and saying to those around them, "Stand by, for I am holier than thou."

Surely the call of Providence to-day bids us to go through these gates, and no longer be content with the narrowness of by-gone generations. Why should Christians feed and foster old strifes, and divisions, and quarrels? Why should they waste their powers, when the Great Master has work for all to do, and when the work is perishing for lack of the knowledge of the Lord? The Good Shepherd leadeth out his sheep, and "goeth before them, and the sheep follow him." Those who enter in by the door shall be saved, and "shall go in and out and find pasture." John 10.

But there are other gates which men should make haste to enter. There are the gates of opportunity, the gates through which we reach the world that lieth in wickedness, gates that have been barred and bolted for ages, which now are standing ajar, or are thrown wide open to permit Christ's gospel to enter in. "Go through! Go through the gates!" The distant shores await the heavenly message; the slumbering world writhes in agony and groans beneath oppression; and multitudes who sit in darkness are longing for the light, and hoping for the coming day. Ethiopia suddenly stretches out her hands to God; the dwellers in the dark continent languish for the light of life; the nations are sighing for this holy deliverer; the isles are waiting for this law. The swarthy millions of India, of China, and Japan are catching the gleam of morn that rises on their darkness. The world is sighing to-day for the gospel as it never has before; and yet Christians seem halting, hesitating, and lingering. Busied with their farms and their merchandise, their worldliness and their folly, limited by sectarian bonds, and separated by middle walls of partition; cast up, cast up the highway; gather out the stones; lift up a standard for the people." The Lord is at hand; in his glory and his majesty the king cometh; the kingdom of our God draws nigh; and the heralds of his salvation are bidden to go "into all the world, and preach the gospel to every creature," assured that when this gospel of the kingdom shall be preached in all the world, for a witness unto all nations, then shall the end come.

Shall we loiter and linger with a work so vast before us? Shall we not rather heed the trumpet call, and "go through the gates," and "lift up a standard for the people?" Is it not time for the church to plan great things, to undertake mighty enterprises, to put the work and cause of Christ, not among the last and least things that engage their attention and absorb their time and means, but among the first things of life, and thus determine to know nothing but Jesus Christ and him crucified; counting not their lives dear unto themselves, that they may finish their course with joy, and the ministry which they have received to "testify of the gospel of the grace of God?"

## Born of God.

Every truly regenerate soul has a battle to fight, and an arsenal of spiritual foes to overcome. In the forefront is man's natural antagonism to God. The self is too often an ally to the sin. Man is by nature in an evil furrow; he is running in the wrong groove, and from this he must be lifted out. This is the work of faith, and until faith has done its perfect work in the soul of man he does not rise to his true dignity and power. Then self becomes the ally of God against sin, and the victory is won. Among the chief victories which faith wins, is its triumph over the allurements of the world.

The ancients had a fable that on a certain island four beautiful virgins lived, who by the power of their song allured the voyager to land, and then detained him by enchantments till he had forgotten home, and wife, and children, and duty; and when thus enslaved and oblivious, the unhappy victim was changed into a swinish beast. The fable is a forcible illustration of the Siren forms of what is called pleasure, which, with music, and revelry, and sinful delights, attracts old and young, but especially the young, to ruin. The Apostle speaks of "the lust of the flesh and the lust of the eye, and the pride of life," all different forms of worldly allurements which must be overcome by those who are born of God. Paul tells of one high in the church, a companion and friend, a sympathizer with him in his imprisonment, who had forsaken him because he loved this present world too well. And this

example of Demas has not been a solitary one, for the allurements of the world have proved too strong for many disciples; instead of remaining as helpers to those who seek to overcome the world, they have made shipwreck of faith and of a good conscience through the influence of the vanities of time. Even in sacred company which knew Christ intimately, and shared his choicest friendship, there was one upon whom the love of money, or ambition or selfish interest, or all combined, wrought with such fatal power as to lead him to do a deed which made it better that he had never been born.

Oh, disciple, dost thou know what it is to be intimate with the Redeemer, to have his presence in thine heart, and his loving smile beaming upon the pathway; to be lighted in the night of thy trial by the blessed radiance of his love, and eased of thy burdens by his strong and tender hand; is he round about thee in time of temptation, and does his sympathy and society sweeten every cup? Then, be true to him, true with that faith of which the Apostle John speaks when he inquires, "Who is he that overcometh the world but he that believeth that Jesus is the Son of God," and you will ever be victorious over the allurements of the world which have ensnared and degraded so many forgetful disciples.

The influence of these allurements is gradual and almost imperceptible, but once admitted to the heart their victory is sure. As one sails up the noble river that flows with swift current for more than one hundred miles through the Empire State, he may see at one point a mass of rock that has been flung from a lofty crag overhanging the dark waters; and if asked how that enormous pile was torn from the mountain's front, the answer would be natural that some convulsion of nature, some earthquake shock, or the explosion of a mighty magazine had hurled it down. But not thus was the huge mass brought down from its high place. Years ago a bird dropped a seed into a crevice in the cliff, and the rains fell, and summer suns shone out, and the seed felt the power of life, and grew into a sapling; and as the years came and went, it stretched its branches to the favoring winds, and and thrust its roots deeper and deeper into the rifted rock; and with every spring-time the roots swelled and pressed against the walls which held them prisoners, and the branches stretched abroad and swayed and writhed in the storms which swept over the heights. When the seed had grown to a massive tree, there came a furious tempest, and it burst upon the storm-rocked crag, and the giant bent before the gale, opening wider and wider with every blast the crevice which had now become a yawning seam, till suddenly, the mass of rock parted from the mountain, and fell with the noise of thunder into the gulf of waters.

Thus man receives into his bosom the seeds of evil, and unnoticed they expand and grow and gain more and more power over him, until they become powerful, irresistible levers to hurl him to ruin. These seeds of evil, the allurements of the world, may be pulled up and overcome in their infancy, but in their maturity nothing but an Al-mighty hand can tear them from their strongholds, and the struggle then is as when the unclean spirit came out of the child at the word of Jesus; it threw him on the ground, and tare him, and they took him up for dead. That which is born of God overcomes the world, and does so before the world has grown to giant strength. Thus Joseph overcame the allurements of sense when he fled from the tempter with the cry, "How can I do this great wickedness and sin against God." Thus Moses overcame the pleasures and ambitions of the world when he chose rather to endure afflictions with God's people than to enjoy the honors and dangers of Pharaoh's court. Thus the three Hebrews overcame alike the temptations of the tyrant and the fear of pain and death in the fiery furnace, and were rewarded by the presence and defense of the Son of God; and more than all, He who is at once our pattern and our hope in every time of need, who has been tempted in all points as we are, has thus triumphed, and left these words for our encouragement: "In the world ye shall have tribulation, but be of good cheer, I have overcome the world." Just in proportion as we grow like Him, and overcome the world, will it be evident to ourselves, and evidenced to all, that we are "born of God"—AUGUSTUS, IN INDEPENDENT.